

W. 3. 53

SEASONABLE
ADVICE

Relating to the
PRESENT DISPUTES
ABOUT THE
Holy TRINITY,
Address'd to both
Contending Parties.

— You are of ONE Judgment as to Substance of Faith, so that you may easily UNITE. — Is it reasonable that Peace should be thus prophaned and rent in Pieces, and One Brother should dissent from another with Spite and Rage, for slender and unnecessary Matters? — though you are of different Opinions in *these lesser Matters* (and truly no Wonder, we are not all of one Mind, for all have not the same Gifts and Capacities;) nevertheless sacred UNITY and Love may be kept inviolably, and UNANIMITY and christian Society may be maintain'd among you all. *Vide Constantine's Letter to Alexander and Arius, in Eusebius's Life of Constantine, lib. 2.*

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A D V I C E

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SEASONABLE
ADVICE, &c.

GENTLEMEN,



It is impossible but I must think the Truth of your present Debate lies more on *one* Side than the *other*; but it does not follow, I must be a *Bigot*, or in any unchristian Sense a *Partisan*: And therefore I hope *neither* of you will be offended, because I can't forbear saying, I know there are *serious good* CHRISTIANS on both Sides; call 'em *Sound or Rotten*, or what you please.

HERETICKS, I believe, there are in the *Christian Church*, who are *little suspected*; for I do not think they are either *TRINITARIANS* or *UNITARIANS* as such; but I hope the *World* will 'ere long be taught the Folly and Impiety of this *licentious Way* of *hereticating* one another, by a judicious, learned, and unexceptionable Hand.

FOR my part, I have not only read your several Arguments and Pleas, enough to satisfy myself, and as much as I could afford for one Controversy; but I

have, I think, with some Impartiality endeavour'd to remark on the Conduct of both Parties: And I will venture to say, with Submission, it is not strange if

1. Zeal for the Honour of our common LORD, (a Thing, which must needs be dear and tender to every good Christian) Jealousy of Error, Innovation, and Heresy on the one hand; and a Persuasion of Ill Treatment, Slander, and Reproach, and, to be just, I must add,

2. Zeal for the Honour of the FATHER, on the other; it is not strange, I say, if these very vigorous Motives have run too near an Extremity, and made both say what upon cool Thoughts they *themselves* think had been better kept in; and carry it to each other in such a manner, as *neither* can strictly justify. I think this is as *likely* to be the Judgment of a Stander-by as any thing; and if I am supposed to be *engaged* on either Side, I hope what I shall say may be judged the more impartial. I doubt not, *many* of the Persecutors and Persecuted, Orthodox and Hereticks (for these are the Names by which they are too often distinguish'd) will meet, tho' they will be *surprised* to meet, one another in one Heaven, and one Mansion too; where, and where only, they can perfectly know what they contend about, and *with what Spirit* they do it.

I t is for the Sake of those who can hardly give into this, I intend these Pages. I shall not exasperate any one, I hope, with Incivility or Argument: My Business will not be to *dispute*, (let the Merits of the Cause lie where it will,) but to *moderate*. Let not any one for the Sake of an unmanly Jest call me Moderator, or say I am not likely to exasperate any one by my Arguments, whatever I may do by Incivility. If I can say any thing that may serve to cool and temperate the Minds of Men, and persuade them to judge and speak more impartially, or, that may lead them to consider whether a RECONCILIATION must needs be like reconciling CHRIST and BELIAI; or, put some good-charitable judicious *Christian* or other upon the Experiment, I shall have my End. If I am to be a JUDAS, or a LESLIE for proposing it, so be it; I shall however pray (where none can hinder, or suspect me,) for the Peace of Jerusalem, and the utter Extirpation of HERESY and SCHISM.

As

As for my own part, I admire the *best* of both Sides; but, I thank GOD, am not apprehensive from the *worst* of either. I *love* both, but *fear* neither, and therefore shall speak freely without palliating, but fairly without reviling or reproaching.

BUT, first it may not be amiss to let *You* and the World see how far you are both *agreed*; that sober Christians who are acquainted only with their BIBLES, (*happy Men!*) and are Strangers to the *Disputers* of *this World*, may better judge whether, according to the plain Tenor of the *New Covenant*, as far as they can understand it, there is as great a Difference between you, as there is between Heaven and Hell.

1. THEN, you are agreed, *there is One, and but One*, original Cause of all Things, a *Self-existent, independent, and absolutely perfect BEING*, which BEING (whatever the Reason of that Name be) we call GOD.

2. You are agreed, whether this Name GOD denotes his Nature, or only his Relation, as Governor, &c.: that there are other *Beings* to whom this Name is given, as well as to this First Cause; and this for some Analogy or Resemblance they bear to him, to whom it does primarily and supremely belong.

3. You are agreed therefore, that the Name or Appellation, GOD, will not prove any Being to be this One FIRST CAUSE, any more than it will prove it to be no more than an Angel, or a Magistrate; that Name or Appellation being promiscuously apply'd to each of them.

4. You are agreed, there is a BEING who is called the SON of GOD, who is also called GOD; whether it be, because he is also the same GOD with him whose Son he is; or whether he be call'd his SON, because he was made first and chief of all his Works, and in a literal Sense the First-born of every Creature, and the Beginning of the Creation of God; and call'd GOD, because he bears so near a Resemblance to him, being the express Image of his Person; for which soever, I say, of these Reasons he is call'd GOD, you are agreed he is call'd the SON of GOD.

5. You are agreed, that this SON of GOD is the only Mediator between GOD and Man, and the only Person that obtain'd Salvation for a lost World.

6. You

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Agreed
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6. You are agreed, *this was done by his Incarnation, Life, Sufferings, Death, Resurrection, and Intercession; and that without all these, GOD (as a wise Governor at least,) did not think fit to grant it; but that now he may be juſt to his Honour, Crown, and Dignity, act without any Wrong or Disparagement to either, and yet be the Juſtifier of thoſe who truly believe in Jeſus.*

7. You are agreed, *that as the Reward of his Undertaking, this ſame Jeſus the Son of GOD, is highly exalted, and has a Name given him, above every Name, and is appointed HEAD over all Things.*

8. You are agreed, *that to believe in him is to receive him as PROPHET, PRIEST, and KING, to own him as the only infallible Teacher, the only atoning Prieſt, and the only Lord of his Church; and accordingly to hearken to his Teaching, to depend upon what he has done and ſuffer'd, and is now doing, ~~and~~ his Interceſſion at the Father's Right Hand, for the Acceptance of our Perſons and Services, and to endeavour thereby to know and obey all his Commands, according to the beſt of our Capacities, to the End of our Lives.*

AND now being agreed in *this*, it is ſtrange, methinks, you ſhould not agree in *one* Thing more, how wide ſoever your Differences are, *viz. That whoſoever does thus believe and praſtiſe ſhall be SAVED everlaſtingly.*

WILL *he* who delighteth not in the Death of a Sinner, whoſe Mercy endureth for ever, who judgeth not as Man judgeth, who knows our Frailties, and well remembers we are but of yeſterday, and know Nothing: He that hath given ſuch abundant Proof of his kind Regard to the humble Soul that deſires to know and do his Will: He who has been at ſuch aſtoniſhing Expence to ſhew how willing he is to ſave all that come to him through Chriſt, I ſay, *will he, can he damn a Man, becauſe he is miſtaken about the pre-exiſtent Nature of him he knows Now to be his Lord and Saviour? I do not pretend to tell, on which Side the Fault lies moſt. Each will throw it upon the other; but I am ſure, it is high time to think of ſome healing Methods, that Praſtical Religion, and the Life of Chriſtianity, ſc. Righteouſneſs, Peace, and Joy in the HOLY GHOST* be

be not utterly burnt up in the Flames of Controversy.

LET me beg your Regard, *Gentlemen*, to a few sober Hints I have to suggest to you. And

FIRST to you, (my Brethren.) who are Trinitarians. I'll assure you, I am not about to persuade you to give up your CREED, or to betray any of the invaluable Truths of the Gospel; I am not going to advise you to capitulate or compound with your Adversaries for the Faith once deliver'd to the Saints, which ought to be dearer to you than your very Lives, and which it is your indispensable Duty to contend earnestly for; which supposes more than never to deny it, or basely give it up whatever you suffer, *sc.* that you should use all Rational, Honest, and Christian Methods to propagate it also, and to hand it down as a sacred Depositem, pure and unadulterated, whole and unimbezzled, to Posterity; which as you do, so you ought to reckon better than an Entail of the Land of Canaan on your Offspring. But all this will not justify any rash, unjust, wrathful, uncharitable Methods against your Adversaries, whose Duty EQUALLY it is to contend earnestly for the Faith once deliver'd to the Saints, and never to deny it, or basely give it up, whatever they suffer; but to use all Rational, Honest, and Christian Means to propagate it, and hand it down as a sacred Depositem, pure and unadulterated, whole and unimbezzled to Posterity, which as they do, so they ought to reckon better than an Entail of the Land of Canaan on their Offspring. Wherefore putting away from you all Wrath, and Anger, and Clamour, and Evil Speaking, with all Malice, either defend your own, or oppose your Adversaries Faith with as little Partiality, and then if you please, with as much Zeal as you can: But be pleas'd to consider, whether the following Heads of Advice may not be of some use.

I. REMEMBER the Wrath of Man worketh not the Righteousness of God; take heed of misapplying that Text, Rom. iii. 7. and consider the Words of Job, Chap. xiii. Ver. 7. Will you speak wickedly for God, and talk deceitfully for him? Supposing (not however granting,) that

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that the UNITARIANS were all DEVILS, yet there is always such a Decorum due to the Cause of GOD, who is slow to Anger, and infinitely above the Passions of Men, as to abstain from Wrath and Railing in the Defence of it; tho' it were the Devil himself you were disputing with. Jude 9. Whoever pleads GOD's Cause should not throw a Disgrace upon it by his own unreasonable Passions.

AGAIN, there may be such a Thing (you know) as LYING for the Truth. Now whoever does that, must be Self-condemn'd; and if Faction and Schism be join'd with it, I will not say, He is a Heretick, let his Opinions be what they will; but I will say as my Lord Bacon said of Antichrist; sc. If there was a Hue and Cry for a Heretick put into my Hands, I should think myself obliged to take up such a one upon Suspicion at least. It is agreed, I think, on all Hands, *that we ought not to belie the Devil*. Now I cannot imagine, why the UNITARIANS may not claim that Right, which Damnation itself does not take away; or why Calumny must be employ'd against 'em, as if there were not Absurdities enough in their professed Principles to expose them and confute them, without dishonourable Methods. As Instances let me mention but these two or three, (1.) It is confidently and commonly said, *they deny the Lord that bought 'em*. Now you know they neither deny that he *bought* 'em, nor that he is their Lord. How then can it be true, that they deny the Lord that *bought* 'em? By the way, many who say so, according to their own Principles ought to say, the Lord never bought 'em, nor laid down any Price for 'em at all, as not being of the Number of his Sheep. --- But (2.) How can you (I speak only to the guilty,) righteously affirm, *that they will not believe any thing, tho' it be spoken by GOD himself, if it be above their Reason?* When you know, they do believe the Creation, Incarnation, Resurrection of the Dead, and a thousand Things which they are conversant with every Day, which they own to be above their Reason; as is indeed the Manner of Existence of almost every thing we behold. You know that the ONLY Dispute (as to this Matter) is, whether what you would have 'em believe, be ABOVE Reason only,

only, or Contrary to it. And here they think they do but take the prudent Advice of the Hon. Mr. Boyl, who says, * *It becomes Men to stand upon their Guard, and strictly examine how far the Notion or Doctrine proposed as a Mystery does require, and is entitled to, the Benefit of that Distinction.* Neither did that worthy Gentleman, Philosopher and Divine think, because it might be above our Capacities, and yet true; that therefore Men ought to swallow every Thing that comes with that Pretence. No, but rather its Difficulty and Improbability to our Reason should the sooner prompt us to examine carefully into the Reasons and Evidences that are brought to support such *high Pretences*; since (as he says just after,) *generally speaking, the Abstruseness is less fit to bring Credit to it, than it is to make it to be distrusted.* (3.) How can you say, they honour Christ but as the Mahometans do, who own him to be a Prophet sent from GOD? And that therefore you may as well communicate with the Turks, as the Unitarians: When you know they honour him as the LORD of Heaven and Earth, as the SAVIOUR of the World, as the only MEDIATOR between GOD and Man, the only Hope and Refuge of miserable Sinners, and the only Judge both of Quick and Dead, &c. I'll say no more, but leave it to your Consciences. (ult.) How can you say, the Unitarians will not stick to deny Scripture itself, if it stand in their way; e. gr. because 1 John v. 7. expressly says, *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One*; therefore they are not ashamed sacrilegiously to dash it out, because they cannot answer it? Whereas you know (if you know the Controversy,) that, *that Scripture does not at all stand in their way*; yea, when you know, they own the Words to be true, tho' they do not believe 'em to be *inspir'd*; which does not look as if they were apprehensive of any Disadvantage to their Cause from them. Neither indeed can it be any Advantage to them to deny the Authority of these Words, as long as they own what is of equal

* In his *Reflections upon a Theological Distinction*, &c. p. 30, 31. Where he industriously, and, I think, solidly proves the Distinction to be just.

Force against them, viz. *I and my Father are One*. But inasmuch as there is a *Curse* upon those who *add* to, as well as on those who *diminish* from *Holy Writ*, they offer their *Reasons* why they think them to be a *Forgery*: And I am mistaken, if he that reads what Dr. Mills grants, and Mr. Emlyn has offer'd on that Subject, will see Reason to be very confident of its being genuine. Especially, you have little Reason to object against the *Unitarians* on this Head, because you yourselves doubt of the *Genuineness* of several Texts upon less Grounds than they offer. Be not angry, if I point out one or two, 1. The first is in the very same Epistle, Chap. ii. Ver. 23. latter Part. [*But he that acknowledgeth the Son, hath the Father also.*] Now, these Words, even in our *English* Translation, are confessed at least to be dubious, and every Reader is warn'd of it by the *Italick* Character, with which they are distinguish'd. Dr. *Whitby* leaves them entirely out; so does *Wetstenius*, and *Leusden*, and, I think, most of the printed *Greek* Copies; tho' they are to be found in many of the *Manuscripts*, viz. the * *Syriack*, the † *Alexandrian*, the MSS. of *New-College Oxon*, and in the Gospels in *Lincoln-College*. 2. Another Instance is, from 2 Pet. i. 10. *Give Diligence to make your Calling and Election sure*. Dr. *Whitby* says, many MSS. and many of the Ancients add, *Διὰ τῶν καλῶν ἔργων*. By good Works. But should he be thought partial, I can add another Witness, viz. *Culverwell* in a Sermon on this Text, which he calls the *White Stone*. His Words are, *The Papists interpose, Διὰ καλῶν ἔργων, in this Verse; and Beza says indeed, that he found it in two ancient Copies; (by the way one of them is the Alexandrian, which the Learned, as Dr. Grabe says, deservedly prefer to all the other Manuscripts;) But tho' it be left out in the Letter, yet we include it in the Sense: There is good Reason to leave it out in the Text, because all the Greek Copies do, two only excepted.* Now let me only ask this fair Question; how can you blame the *Unitarians*, for rejecting the Authority of that Text, because

* Vid. Pool's Synops. in Locum.

† Dr. Mills and Wetstenius in Locum.

not *one* ancient Copy or Version can be produc'd, which has it? Why must it nevertheless be thrust in, in *full Equality* with the most authentick Scripture, as if it were not so much as questionable, without the least Hint to give the *English* Reader a Caution; tho' you took Care to do it in another Clause of a Verse, when there are confessedly *many* Manuscripts to witness for it; yea, and these Words [*by good Works*] are entirely left out; tho' it be own'd, two Copies have it, and one of 'em own'd to be of more worth than all the rest? Now, if *two* Copies, one of which is of such Value, ~~as~~ not enough to warrant a Place in our Translation; (tho' it be confess'd to be *true*, which also the *Unitarians* say with respect to *this* Text,) how comes it to pass, that 1 John v. 7. is admitted, yea, not only admitted, but even without so much as a *different Character*, which 'tis well known it was printed with, tho' not *now*; when not so much as *two*, nay, not so much as *one* such Evidence can be brought for it? Why must the *Unitarians* be charged with Sacrilege, and denying Scripture, only for desiring, that may be done, which you yourselves have already done, upon slenderer Foundations in several Instances? You don't love, I believe, to hear a *Papist* accuse *Luther* of Sacrilege, and denying Scripture, because when he was a little pinch'd with the Authority of St. *James* in the Business of *Justification*, he ventur'd to raze out the *whole Epistle* at a Dash, and call'd it * *Hay and Stubble*, &c. and yet this is Fact. But I know you do not question the Authority of that Book, and therefore I shall conclude this Head with *James* ii. 1. *My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory, with respect of Persons.*

2. My next Advice is, that no one, especially no *Preacher*, be over warm or confident in this Controversy, parti-

* *Epistola Jacobi vere straminea Epistola est, collata cum Evangelio Johannis, & ejus Epistola prima, & cum Epistolis Paulinis, qua ad Romanos, Galatas, Ephesos scripta sunt. Nec enim genium iudeumque habet Evangelicam. German Bible printed by Luth. 1528. And in his Comment on Gen. c. 22. he saith, Facessunt de medio adversarii cum suo Jacobo, quem toties nobis ostendunt. Vid. D. Manton's Pref. to his Comment on James.*

cularly, that he never anathematize and damn by virtue of Implicit Faith, when he must confess he hath not read on both Sides. My Reason is, because of those Texts, Prov. xiv. 15, 16. Rom. x. 2. Prov. xxvi. 16. Jude 10. former Part. If all who come under this Head would but be quiet, I am apt to think the *Heats* would not be quite so *fervent*, nor the *Noise* quite so loud as it is. He that pretends to judge another without understanding the Matter in Debate, I think, you must pronounce a Bigot, let the Doctrine he defends be true, or false.

3. CONSIDER seriously the Nature of Zeal. There had need be a great deal of Discretion in managing such a vehement Passion as that is. Since it is the Spring of such an impetuous Motion in the Soul of Man, it had need be like *Ezekiel's* Wheels, full of Eyes, not like *Saul's* un-enlighten'd Fury. Religious Zeal is of all Passions the most fierce and devouring. This one Thing has dissolv'd all Ties of Natural Affection; broke thro' all the Bonds of Modesty, Friendship, Justice, and Humanity; It has turn'd Men (yea Women too) into Tygers, (and Tygresses;) It has plunder'd, ravaged, slaughter'd by Hundreds of Thousands in the Name of the LORD; fill'd the Air with Infants Cries, dyed the Streets with humane Gore, and made Cities desolate without Inhabitant; but oh! think the rest. I shall only say, the last and worst Plague of Egypt cannot compare with it for Destruction. Of that it can only be said, it did not leave a House in which there was not one dead; but of this it may be said, where it has raged, it has scarce left one living: So much better is it to fall into the Hands even of an Angry GOD, who in the midst of Judgment remembers Mercy, than into the Hands of fiery Zealots, whose tender Mercies are cruel! Was it not this, that butcher'd the Primitive Christians, martyr'd the Apostles, murder'd the Lord of Glory? Religion and the Honour of GOD was pleaded for all this! so true it is, that Men may kill and slay, murder and stab Reputations and Hearts, and (as much as in them lies) Souls and all, burn and anathematize, commit the Body to one Flame, and the Soul to another, and yet think they do GOD Service!

ALL that I'll infer from these dreadful Premises, shall be only this; it is best to be cautious, and not carry Things to Extremities. You don't know where you may end, nor *how great a Matter a little Wild-Fire may kindle*. It is best Erring on the charitable Side. The Cause may be good, but you may over do. There is a very easy, and almost imperceptible Transition from unguarded Zeal to down-right Madness, (*Acts xxvi. 11.*) Heat without Light is an Emblem of Hell; the Devil may appear in Tongues of Fire, as well as the Holy Ghost, (*James iii. 6.*)

4. Is it not best to be very well assur'd, what a Heretick is, before you venture to give that Name to any one? You know it is easy for a passionate Man to mistake here. The Jews call'd the Christians so, the Papists call Protestants so, and Protestants call one another so. Each is confident he is in the right, but, I hope, they are all in the wrong. It is well worth considering, whether any meer Error in Judgment, can make a Man a Heretick; (tho' I grant it may make him a Fool, or a Mad-man;) and whether there must not be some Immorality join'd with it to complete that tremendous Character; because the Apostle says, such a one is Self-condemn'd, which a meer mistaken Man cannot be. Query, *Whether a censorious, malicious, or factious Spirit, is not neaver to it than is generally thought?* A Temper so directly opposit to, and subversive of the great End of the Incarnation of the meek and lowly JESUS, who sums up the whole Law and Gospel in LOVE.

HERESY is the same as Schism; (says Mr. Pool,) only Schism is a more general Word; and Heresy is Schism upon Account of Principles. A Heretick is the Author of a Sect or Party; (says Erasmus;) of a vicious Sect, (says Calvin.) And upon that Text, *Tit. iii. 11.* says he, *Let a Bishop therefore, (i. e. since he must know a Person to be Self-condemn'd before he can know him to be a Heretick,) take care that he does not indulge his own morose Humour, and abuse any one under Pretence he is a Heretick, before he knows him to be so.* Read Dr. Whitby on *Tit. iii. 11.* And if you don't like it, I shall be sorry you ever saw it.

8. I WOULD request you to *consider*, what you yourselves mean, when you quote such Texts as these in the Controversy, viz. James i. 8. *A double-minded Man is unstable in all his Ways.* 2 Pet. ii. 14. *beguiling unstable Souls.* (Read but the whole Verse, and then consider whether it be to your Purpose.) So Prov. xxiv. 21. *Meddle not with them that are given to change.* Luke v. ver. ult. *No Man having drunk old Wine strait way desireth new, for he saith, the Old is better.* And Jer. vi. 16. *Ask for the old Paths, &c.*

AND, if they again should be so wise, as to Cap such as these in Answer, *Purge out the old Leaven, Refuse old Wives Fables, &c.* What would you be the nearer? What Argument is there in this puerile bandying about two very harmless Words, *New and Old*?

Do you mean, a Person must *never* change the Opinion he was educated in? If so, speak it out: Or do you only mean, a Man ought not to change *rashly* and *inconsiderately*, lest he should change a *Better* for a *Worse*? If so, speak it out: But that solemn Way of quoting Scripture, which when taken apart, as you offer it, *sounds* against *changing* in general, without shewing either the Sense of the Text, or your own Sense when you quote it, is the way to give Umbrage to your Adversaries, and, if they have not as much Charity as they should have, to tempt them to say, Your Aim is to discourage Persons from examining and enquiring, *which is the Good old Way*, and from considering, *what is better*, or what is *worse*, and persuade 'em to take their first Principles, for better for worse, whatever they happen to be.

THE Unitarians grant, every Thing that is *really new* in *Divinity* is false; and whether it came in *Yesterday*, or Fourteen or Fifteen hundred Years ago, as many Errors, you know, did, it is all one. You must grant, 'tis *all new*, and *alike false*, if from the very *Beginning* it was not so. That may be *old*, which is *new* to me; and that may be *new*, which has not been question'd (in the Part of the World in which I have been conversant) in a whole *Millennium*, or more perhaps. By the Talk of *new and old* then we must mean, Was it a Doctrine of *Christ and his Apostles*; or is it only the Tradition

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Tradition of the Elders? The Bible is own'd to be the Standard. To the Law then; search the Scriptures, see if it be so or no.

ABOUT two hundred Years ago, Protestantism itself was new; about a hundred and fifty, Infant-Sprinkling was new; not forty Years ago the Doctrine of Universal Redemption was with Us new. And being so lately emerged from Popish Darknes, it is no wonder if many Things [real Truths I mean,] appear new to us a great while yet. Truths may be so long banish'd that they may not be known, or own'd when they return; and on the other Hand, 'tis certain, Impostors may take the Advantage of such an Opportunity, to insinuate Error under the Name of Banish'd Truth, and Primitive Christianity. These Things can't be help'd; therefore all must be more strict in their Examination, and try the several Pretences more cautiously, by the known Records of our Religion, and be more serious and frequent in begging GOD to instruct 'em.

LET us make use of the Liberty, and Light, and Help GOD has graciously afforded us; make a humble and modest, but free and impartial Enquiry into the Mind and Will of GOD: Let us be as cautious as we can, without falling into a Palsy and panick Fear, which is but Weakness, not a commendable Tenderness of Conscience. Try all Things; take nothing upon Trust more than you needs must; nor longer than you must; pray GOD to teach you what you know not; refer all you know to Practice; and you will still know more and more, if you thus follow on to know the LORD.

WOULD not this be a better way, and might not we more reasonably expect the Blessing of GOD upon it, to reduce us to the truly Primitive Piety, Sincerity, Simplicity, and Orthodoxy; from which almost the whole Christian World is so wretchedly departed; than those artful Methods of disgracing one another with hard Names, and twitting one another with one's Death, t'other's Forgery; one Doctrine's Age, and t'other's Novelty? It is well known, you both pretend to Antiquity, and quote abundance of Passages from good honest old Gentlemen you call Fathers; and by your different Representation of them, a plain homely Christian

lian might think every one of them the *Father of Lies* and Contradictions: And how shall such an honest illiterate Christian judge (who is as willing to obey GOD, and go to Heaven as the Learnedest of you all,) but by *that* which we ought all to judge by, because it is that by which we must all be judg'd, viz. the BIBLE?

6. ANOTHER Thing to which I would advise you, is to use great Caution in assigning the Reasons of Divine Judgments; especially in Instances capable of being retorted with equal Force upon yourselves, as that of Arius. (be it true or false,) certainly is, if ever any one was: For are you so weak as to think, the Arians might not say in that Age? Yes, we own it; yea, we assert it; yea, we publish it, and desire it may be recorded to Posterity, as a just Judgment of GOD upon him, miserable Apostate! for his Hypocrisy, Perjury, deserting the Cause of GOD, and abandoning the Interest of Truth for fear of suffering? Did Judas's Bowels gush out for betraying but the Son, and shall he be thought worthy of a milder Judgment, who betray'd the Father? No; he is gone to his Place also, no doubt. The Fearful and Unbelieving must fare alike. If a Prophet of the LORD disobey his Master's Commands, or is afraid to deliver a Message, let a Hurricane pursue him, let him do Penance in a Whale's Belly, (a fit Dungeon for a Deserter,) or let a wild Lion tear him to pieces; but how much sorer Punishment must he be thought worthy of, who robs the most High GOD of his Sovereign Prerogative, his solitary Glory, and his Unrivalled Excellence? How righteously, O GOD of Gods! hast thou rewarded his Cowardice, Hypocrisy, Sacrilege, and Perjury!

AND do you think, those whom you now call after his Name, will not take Warning by his Example, how they desert that Cause, which GOD witness'd from Heaven he was jealous of? And then pray, what will you get by urging this fearful Example of Divine Vengeance? How many *Whigs* and *Tories* did the great Eclipse of the Sun set a Prophecying, and Prejudging. I heard one presently upon it predict bloody Work for Sweden, (he meant the King of Sweden's being shot thro' the Temples, no doubt.) How often have the
Lights

Lights in the North evidently signified Joy and Vengeance in the different Imaginations of a Jacobite, and an Englishman? The one taking the Hint from *Light*, the other from *Fire*. *Baronius* observes, that Heresies and Schisms have been very frequent in England since we left off to pay Peter-pence. 2. 3.

LET me end this Head with a Story not very foreign to the Purpose. There once happen'd a very great Dispute in England, which were most acceptable to GOD; the Marry'd Priests, or the Batchelors. At last they re-ferr'd it to the Debate of a Synod. Accordingly they met at Caln in Wiltshire. They who were for the Marriage of Priests, plac'd themselves on one Side of the Room; those that were against it on the other. The Dispute was ended sooner than was expected: For the Wall fell down suddenly, and crush'd those who disputed for the Lawfulness of Priests Marriage, kill'd many, and wounded many more who escap'd with their Lives; presently it was cry'd about, GOD had interposed, and determin'd the Dispute, and shew'd by this fearful Judgment, he was displeased with Priests Marriage. * And thus (saith One,) their Arguments were for a long time knock'd on the Head, as well as themselves. For my Part, I should be very cautious of thus interpreting Personal Calamities and Disasters; not only, because they may so often be read forward or backward, and like Clouds you may fancy 'em almost of any Shape; but also, because of those Words of Solomon, *Eccles. viii. 14.* There are just Men to whom it happeneth according to the Works of the Wicked, and there are Wicked to whom it happeneth according to the Works of the Righteous. But if any one is infected with this Monkish Superstition; let him read *Spencer's Discourse of Prodigies*: And if that does not cure him; I must needs say, I think he is past cure. 1. 2.

7. Is it not best to consider a little, whether it is not as great a Sin (at least,) to curse those whom the LORD bleisseth, as it is to bless those whom the LORD abhorreth? ANATHEMA's and EXCOMMUNICATIONS are very solemn Things! It is better to let many Tares grow,

* Vid Dr. Fuller's Church-History, Lib. II. p. 133.

than but run the Hazard of rooting up a Blade of Wheat: But it is very bad, if the Wheat shall be pluck'd up under the Name of Tares; while the Thorns, and the Thistles, which have not so much as the Resemblance of Corn, the Drunkard, the Swearer, the Back-biter, the Debauchee, shall be pity'd, spar'd, or countenanced. It is not well, when Men are come to call Immoralities only Failings; and a meer mistaken Judgment, which no way pollutes the Morals, Damnable Heresy; and think a bare Allusion to a Jewish Ceremony will justify such an unmerciful Sentence, viz. The Plague is in the Head; pronounce it Utterly Unclean! as if the Plague of the * Heart (which is the only Plague that is Mortal to the Soul) were nothing to it.

LET me here be very serious with you, and ask you, Is it not a very terrible Thing to consign a Soul to Eternal Damnation? And would not a Man after GOD's own Heart, be very sure, a Person is in a damnable State, before he would venture to anticipate the last Sentence, and pronounce him curst in the Name of the LORD? What if these Men should be accepted of GOD, tho' but as the Weakest, and the most Unsound of all that have any Interest in the Blood of Christ? Will it not be a poor Excuse one Day, to be able to plead no more than Murderers may plead; LORD we thought we were doing thee Service! If it should be ask'd at that great DAY, (and good GOD, how little do Men consider, that Day is hast'ning!) "By what Authority did

1. "you these Things? Was it for my Glory to be represented to the World as such a hard Master?
2. "Where was your Commission for turning out of my
3. "House such as these? What Text warranted you?
4. "Where is it I express'd it to be my Will? Would you
5. "venture on such an important act on your own
6. "Heads? Or by far fetch'd Consequences, and Deductions, and Interpretations of your own pretend
7. "to find it in my Law? Did you not know it to be a
8. "settled Maxim, even among the Sons of Men, when the Letter of a Law is dubious, the most favourable
9. "Sense is to be taken? Are your Ways thus equal?

" And are mine unequal? If the Children of Men, who 10.
 " were evil, were nevertheless so good and merciful;
 " could you think *Fury* was predominant in ME; or 11.
 " that I did not know how to make the same favourable
 " Allowance, as even sinful Men will not deny? 12.
 " Could you imagine the *Lamb* of GOD delighted in 13.
 " *Worrying* the Sons of Men? What an Idea had you
 " of the *Christian Religion*, and of my Design in dy-
 " ing; if you thought representing me in such a *tyran-*
 " *nical* Light, could do me Service? Did I not expressly 14.
 " say, *He that believeth Jesus Christ is the SON of GOD,*
 " *GOD dwelleth in him, and he in GOD?* Were you 15.
 " not expressly told, *He that keepeth my Commandments,*
 " *He it is that Loveth me?* How could you scornfully 16.
 " call that only, *Vestem bonæ vitæ, viz. The Sheeps-*
 " *Cloathing of a good Life?* Where did I encourage such 17.
 " Treatment, or such Language? Was it *there*, where 18.
 " I told you, *Charity hopeth all Things, believeth all*
 " *Things?* Was it *there*, where I told you, *CHARITY* 19.
 " *was greater than FAITH, or HOPE?* Was it *there*
 " where I intreated you to *put on Bowels of Mercy?* 20.
 " Or *there* where I assur'd you, *the Knowledge of ALL* 21.
 " *MYSTERIES was vain without LOVE?*"

WHAT if our Lord Jesus should put such Questions
 to you at the impartial Bar? What could you answer?
 Is it not the least you can conclude from these Consi-
 derations, that it is best to err on the *charitable Side*, if
 any, and hope these *mistaken Men* may at least be some
 of those who will be saved, though so as by Fire; and
 that tho' they do drink deadly Poison, yet since they are
 in other Respects good Christians, by the Grace of
 GOD, it shall not hurt them? The Gate of the Church
 (says a judicious Divine) is incomparably wider than the
 Gate of Heaven. Can't you in Conscience say, 'To your
 own Master you stand or fall; I will not judge, and
 therefore much less can I condemn, and as much as in
 me lies execute, before the Time?' If you cannot; I pray
 GOD keep me from such an unmerciful Conscience.
 He that loveth not the LORD Jesus Christ, let him be
 Anathema. But how can you say that of any one, who
 professes to receive him as his Prince and his Saviour,
 and his Judge for Eternity, if his Conversation be as be-

comes the Gospel? Methinks these Things should come pretty close to tender Consciences, and charitable Tempers.

p. 18, 25, 47.
p. 19.
I AM confident, GOD, who judgeth not as Man judgeth, will be more severe upon Mens Practices; (those Errors, Failings, Spots, Slips, and Infirmities, as they are call'd;) and less severe upon a mistaken Judgement; tho' it be call'd a Gangrene, a Plague, a Canker, a Heresy; than Multitudes are aware of. This is, and will be an everlasting Truth, whoever the Person was that said it, viz. The Morality in Religion is above the Mystery of it. Certainly Faith is for the Sake of Duty; a Similitude to GOD is the End of all Religion.

1. I WOULD it were consider'd also, whether this preposterous Excommunicating, (not for a bad Heart, but for a bad Head, or perhaps because one has a clear Head, and is concern'd to keep a clear Conscience too,) be not the Way to render that Tolemn Ordinance either tyrannical, or contemptible; to tempt many either to fear Men as much as GOD, or to fear neither GOD nor
2. Man; and whether it has not already made some dread a Popish Anathema as much as the last Sentence, and others to regard S. Paul's, little more than a Quaker's Prophecy; and so turn'd the Power of the Keys into a Bugbear, or a Jest, an Engine of Cruelty, or a Subject of Railery. It cannot be, but Offences will come; but wo be to them, by whom they come.

LET wicked Men be more severely censur'd, and mistaken Men more conscionably treated; and I am apt to think, as none but the Wicked would have need to fear Excommunication, so none but they would dare make light of it.

- WHY might not that which S. Austin apply'd even to the Manichees themselves, be practis'd towards the present Unitarians? Who, I hope, are without Comparison better; (pardon the Expression :) Let them
1. treat you with Rigour, (says he,) who know not how difficult it is to find out the Truth, and avoid Error,
 2. — who are ignorant how rare and painful a Work it is calmly to dissipate the carnal Phantoms, that disturb even
 3. a pious Mind. Let those treat you with Rigour, who have

have never felt the Sighs and Groans, that a Soul must have before he can obtain any Knowledge of the Divine Being: To conclude, let those treat you with Rigour, who never have been seduced into Errors, near a-kin to those you are engaged in*. Oh! for a little more of this Compassion.

8. LET it, (if you please) be consider'd, how making the Orthodox Doctrine of the Trinity a Fundamental, (i. e. without the Belief of which a Man cannot be saved.†) can be reconciled to that Protestant Principle. All Things that are necessary to Salvation are plainly reveal'd.

THIS Word Plainly reveal'd, can be of no Force against the Papists, who urge the Necessity of an Infal-
lible Visible Judge of Controversies, because of the Diff-
culty and Mysteriousness of the Scriptures, which the Ignorant and the Unlearn'd are in Danger of wresting to their own Damnation, without such a Guide; un-
less you mean by it, that all Things which GOD has suspended our Salvation on the Belief and Practice of, are so plainly reveal'd, that every one who comes with an honest Mind, willing to be taught, and endeavouring to throw aside Prejudice and vitious Affection, searches after the Will of GOD, begs the Assistance and Direc-
tion of his good Spirit, and prays that he may be kept from Error, that neither the Names of Antiquity nor phantastick Love of Novelty, Fear, Pride, or Ambition, or any other unknown Lust may cause him to stumble, &c. shall Certainly be heard, and taught, and understand all Things that are Necessary to Salvation.

* Illi in vos saviant, qui nesciunt quam rarum & arduum sit carnalia phar-
tasmata pia mentis serenitate superare; illi in vos saviant, qui nesciunt quanta
Difficultate scatur oculus interioris Hominis, ut possit intueri solem suum —
Illi in vos saviant, qui nesciunt quibus suspiriis & gemitibus fiat ut ex quantum-
lacuna; parte possit intelligi Deus. Postremo, illi in vos saviant, qui nullo talē
Errore decepti sunt, quali vos deceptos vident. Augustinus Tom. VI. Col.
216. Fol. Basilie 1542.

† For some, I understand, have got a way of Preaching this Doctrine under
the Name of Fundamental, and in Company with the Belief of a God, a Re-
velation, Redemption, Resurrection, Future Rewards and Punishments, &c. and
those essential Points of true Religion; and yet when they are desired to ex-
plain, say, they meant no more than that it was a Doctrine upon which
others are built, and so might be well enough call'd a Fundamental.

AND

N. There may thus be as many Fundamentals
as there are Different Ends, Purposes, &c.
Salvation has one Fundamental, the Holy Spirit
the Church another, Civil Society a third, the Son, &c.

AND will you say, *none* of the *Unitarians* have done this; and that, whatever they pretend, they are but *Wolves in Sheep-Cloathing*? If you do; all that I care to reply is, *These are hard Speeches*: I hope it is not so. I am loth, methinks, the most rigid *Trinitarian* should be so far transported, as to find Fault with these Words of *Salvian*, speaking of the *Arian Goths, and Vandals*, I should be loth, I say, any one should find Fault with 'em as too *charitable*. 'They are *Hereticks*, but know it not; *Hereticks* in our Account, not in their own. For they are so fully persuaded of their being Catholics, as to give us the infamous Name of *Hereticks*. What therefore they are in our Account, we are in theirs. We are *certain* they do Injury to the Divine Generation, by making the Son inferior to the Father. They think we are injurious to the Father, by making Them both Equal. The Truth is with us, but they presume it is with them. *GOD* is honour'd among Us, but they think what they believe is for his Honour. They fail of their Duty, but in their Account this is the chief Duty of Religion. They are *impious*, but think this is true Piety. They err therefore, but with a good Mind; not out of Hatred to *GOD*, but true Affection, believing that they love and honour the LORD. Tho' they have not true Faith, yet they reckon this the Perfection of Divine Love. How they will be punish'd for this Error in the Day of Judgment, none can know, but the Judge. In the mean while, I think, *GOD* exercises such Patience towards them, because he sees that tho' they do not believe aright, yet they err out of pious Inclination. *

* Hæretici ergo sunt; sed non scientes. Denique apud nos sunt hæretici, apud se non sunt. Nam in tantum se Catholicos esse judicant, ut nos ipsos Titulo hæretica Appellationis infamant. Quod ergo illi nobis sunt, & hoc nos illis, Nos eos injuriam Divina Generationi facere certi sumus, quod minorem Patre Filium dicant. Illi nos injuriosos Patri existimant, quia aequales esse credamus. Veritas apud nos est, sed illi hoc arbitrantur Honorem Divinitatis esse quod credunt. Inefficaci sunt, sed illis hoc est summum Religionis Officium. Impii sunt, sed hoc putant veram esse Pietatem. Errant ergo, sed bono animo errant, non odio, sed affectu Dei, honorare se Deum atque amare credentes. Quamvis non habeant rectam Fidem, illi tamen hoc perfectam Dei agnoscunt Charitatem. Qualiter pro hoc ipso falsa Opinionis Errore in Die Judicii puniendi sint, nullus potest scire, nisi Judex. Interim idcirco illi, ut reor, Patientiam Deus commodat, quia videt eos, etsi non recte credere, affectu tamen pia Opinionis errare. *Salvian de Gubernatione Dei*, p. 153, 154.

He can scarce be Orthodox, (I should think,) that cannot say so much as this. Is it not enough, if they are punish'd with a Loss of that Degree of Happiness, which the Orthodox Christian, by the Privilege of his Faith is supposed to be admitted to; when it is only their Piety made them to err? And yet any one will observe, how Salvian's Zeal carried him too far, to call those Hereticks, Impious, &c. whom he could not chuse but own to be sincere, and aiming at the Honour and Glory of GOD, and acted from a Principle of Love and Piety towards him, even in their worst Character. If such perish, well may it be ask'd, *Who then can be saved?*

BUT if, indeed, this Doctrine, as commonly explain'd, be not one of the plain Things; yea, if it be not so plainly reveal'd; that no plain honest Enquirer can miss it; it cannot be necessary to Salvation. And that it is not one of those plain Things, I think, does not want much Proof; or that some such Considerations as these may be sufficient. (1.) *The different Judgments of Trinitarians themselves about it.* Some are for three Modes; others for three distinct Infinite Minds; others for only three Somewhats; others are confident GOD is some way One, and some way Three, &c. alas! is it not pity Christians should be so hot about Somewhat, they can't tell what? (2.) *This Doctrine, as explain'd, is no where express'd in Holy Scripture; but collected from it by a Train of Deductions, and an Ambages of Reasonings, comparing Texts and Testaments, Prophecies and Histories; which very few of the common sort of Christians have either Leisure, or Capacity to do.* 'Tis true, indeed, they may take it upon Trust, or be taught to put such an Interpretation upon a few Texts, as will confirm them in the Belief of it, without any painful Examination. But *this* does not prove it to be plainly reveal'd, any more than the Personal Reign of Christ, or than the Popish Doctrine of the Mals, which Protestants don't think to be reveal'd at all. That it is not express'd in Scripture they must be sensible, who think human Terms and Phrases necessary to express it, or to make a Declaration which may be a sufficient Test of it, and urge this Argument for insisting on that Use

Proposition

N. 24.

Vid. E. Grayson
Fundamental

p. 23.

Mr. Evans
1st. & 2d. 26
to Mr. Cumming
on Scripture
Consequences

Mr. Morgan
on
Enthusiasm

W. C. C. 26

p. 36

W. 23. 1.

Use of 'em, viz. that Scripture Consequences are Scripture. They are so to those who are in their own Minds fully persuaded of the Justness of 'em. And if 'from the general Tenor of the Sacred Writings, the Nature and Respects of Things, &c.' those Consequences are, indeed, so manifest and necessary, that if any Man does not see them, it must needs be entirely owing to 'a Mind inlaid with Prejudice, or Passion, and his not having humbly resign'd his Understanding to GOD Himself, or exercis'd a sincere Disposition to enquire after his Mind and Will, and embrace whatever he can by that Means discover of it; supposing this to be so; I should not make it a Matter of Dispute, whether SUCH 'Consequences of plain Scriptural Propositions are as much a Divine Revelation, and so to be regarded, as the Principles from which they naturally and necessarily flow *.' But let the Reader judge for himself, whether this be indeed, the true State of the Case in the present Controversy; and I would advise him not to take bold Assertions of it for Proof. For my Part, I cannot conclude it from what I know of the Nature of the Thing, or find in my Bible. And I wou'd be more careful to examine myself, and watch and pray against Pride and Insincerity, Prejudice, Passion, and whatever may unfit me for the Reception of Divine Truth; than I wou'd be forward to judge the Hearts of others, tho' their Integrity, and their Faith too in the ONE GOD and ONE LORD, be witness'd to by a Conversation becoming the Gospel. The Charge is awful, † *Judge not, that ye be not judged.*

To conclude this Head, that Scripture Consequences are Scripture, may be the best Argument that can be offer'd to justify the introducing Unscriptural Terms and Phrases to serve the Purposes above-mention'd: But I easily persuade myself, that the Gentlemen that offer it, wou'd not have had Recourse to it, or Occasion for it, if they cou'd have found express Scripture, or Words of Revelation for those Purposes, which they

* Vid. Mr. Cumming's late Sermon on Jude 3. p. 28, 29, 30.

† *Matth. vii. 1.*

wou'd

wou'd (no doubt) have prefer'd to Scripture Consequences, or Interpretations in *the Words of Men*.

2. THIS Doctrine, as explain'd, lies on the one Hand so near the Borders of Sabellianism, (or that Scheme which preserves the UNITY of the Godhead; but takes away the Distinction of PERSONS, if that last Word has a *determinate Meaning**;) and Tritheism, (which indeed preserves the Distinction of PERSONS, but makes three GODS of the FATHER, SON, and SPRIT, as well as THREE PERSONS,) on the other Hand; that it is not so very easy a Matter, as they who never try'd may imagine, to guard it against these Extremes. It requires a good Metaphysical Head: And the Man that has most of it cannot pretend to frame a distinct and positive Conception of that Doctrine so guarded. And, therefore, how much soever they may be in the wrong, who to preserve both UNITY of GODHEAD and TRINITY of PERSONS, without so much as a single Contradiction, (which is in the Nature of the Thing as impossible as a Thousand, and would destroy the End and Essence of all Miracles themselves†) make the FATHER only the ONE (i. e. SUPRIME) GOD, and the Son and Spirit subordinate Beings; how much soever, I say, these Gentlemen may be in an Error, we need not, I think, wonder at it, or either question their Simplicity and Godly Sincerity upon that Occasion, or GOD's Readiness to forgive their unavoidable Mistakes, and even sinful Infirmities in the Exercise of their Understandings, as well as in the Conduct of their Lives. Did we but consider, as we ought, what Allowances the best of us need, cou'd we find in our Hearts to sit in Judgment on our Fellow Servants, as 'tis common to do? If we will thus presume; we shall know, that He is not altogether such a one as ourselves. (3.) If it be so plain; why shou'd there be a Difficulty made of Examining on both Sides? Does not this on one Side look like Fear, that the contrary would appear a little too plain? (4.) If it be so plain; why of late have

* Vid. Mr. Cumming's late Sermon, p. 27.

† Ibid. p. 28.

5. some gone off from the old Notion of *Eternal Generation*? (*Ult.*) It is, indeed, confess'd to be as *difficult*, as it is *necessary*. *Nec periculosius alicubi erratur, nec laboriosius aliquid quaritur*, is a known Saying to this Purpose, *viz.* *There is nothing in which an Error is more dangerous, and yet there is nothing in which one can more difficultly come at the Truth.*

BISHOP Beveridge indeed says, " * Nothing can be more plain from the *New Testament* than that there is but one GOD, and yet that there are three Persons, every one of which is that one GOD." But many from those very Expressions wou'd be apt to conclude the contrary. And in another Place speaking of the *Trinity*, he says, " † A *Mystery* which we are all bound to believe, but yet must have a great Care how we *Speak* of it; it being so *Easy* and *Dangerous* to mistake in expressing so mysterious a *Truth* as this is. If we think of it, how *hard* is it to contemplate upon three Divine Persons, in no more than one and the same Divine Nature? If we *Speak* of it; how hard is it to find out fit Words to *express* it? If, I say, the Father, Son, and Holy Ghost be three, and every one *distinctly* GOD; it is true: But if, I say, they be three, and every one a *distinct* GOD; it is false: I may say, the *Divine Persons* are *distinct* in the *Divine Nature*; but I cannot say, the *Divine Nature* is divided into the *Divine Persons*. I may say, GOD the Father is *one* GOD, and GOD the Son is *one* GOD, and GOD the Holy Ghost is *one* GOD: But I cannot say, the Father is *one* GOD, and the Son *another* GOD, and the Holy Ghost a third GOD. I may say, the Father begat another, *who is* GOD; yet I cannot say, the Father begat *another* GOD — for tho' their Nature be the same, their Persons are *distinct*; and tho' their Persons are *distinct*, still their Nature is the same; so hard a Thing is it to word so great a *Mystery* as we ought, &c." Else where he has these remarkable Expres-

* Private Thoughts, Vol. II. p. 46.

† Ibid. Vol. II. p. 60.

fions, * " The Myſteries of the Goſpel, which I am
 " leſs able to conceive, I think myſelf the more obliged
 " to believe; eſpecially this Myſtery of Myſteries, the
 " Trinity in Unity, and Unity in Trinity; which I
 " am ſo far from being able to comprehend, or indeed
 " to apprehend, that I cannot let myſelf ſeriously to
 " think of it, or to ſcrew up my Thoughts a little con-
 " cerning it, but I immediately Loſe myſelf, as in a
 " Trance or Extacy. That GOD the Father ſhould
 " be one perfect GOD of himſelf, and GOD the Son
 " one perfect GOD of himſelf, and GOD the Holy
 " Ghoſt one perfect GOD of himſelf; and yet theſe
 " three ſhould be but one perfect GOD of himſelf; ſo
 " that one ſhould be perfectly three, and three per-
 " fectly one; that the Father, Son, and Holy Ghoſt
 " ſhould be three, and yet but one; but one, and yet
 " three! O Heart amazing, Thought devouring, un-
 " conceivable Myſtery! --- becauſe no Creature can poſ-
 " ſibly conceive how it ſhould be ſo, I therefore believe
 " it really to be ſo, &c. " Now, if it be ſo hard a
 Thing to have a true Notion what the Scripture Tri-
nity is, yea ſo hard but to ſpeak of it without ſtumbling,
 even when you have the true Notion; how certainly
 or demonſtratively ſoever it may be reveal'd in Scripture,
 I can't ſee how it is poſſible it ſhould be plainly reveal'd.
 That there are Texts of Scripture, which, when put
 together Biſhop Beveridge thought, ſpake as he did,
 is very plain; but tho' the Words of Scripture, and the
Words of the Biſhop (which we will ſuppoſe to be all
one,) are both very plain to be read; yet it does not
 follow, that either of 'em are plain to be underſtood:
 yea that good Man himſelf ſays, he did not ſo much
 as apprehend the Senſe of thoſe Texts he had been ſum-
 ming up the Senſe of; i. e. tho' he knew what Words
 he writ, yet he was ſo far from comprehending, that he
 did not apprehend, or underſtand what he himſelf ſaid:
 ſo that if this be a true Summary of what Scripture ſays,
 yet it may be no plainer to Thouſands in the World,
 (tho' they underſtand Engliſh ever ſo perfectly,) than

if that devout Prelate had writ, *Mene Tekel*, or *Οὐδὲν ἀπὸ τῆς καλῆς ἐπιστολῆς* upon a Scroll of Parchment, and took it to an illiterate Man, and told him, *Here, you see, it is plainly reveal'd; you are bound to believe it.* That there is a Truth in those Texts, which contain the Scripture Doctrine of the Trinity, all believe; but what that Truth is, is the Dispute. The Bishop says, it is *that* which he has summed up. That's a very great Question; and many of the Trinitarians themselves cannot see it; but if it be, we are never the nearer; for then the Question returns, *what is that Truth* which is said to be contain'd in that Summary? If there are no plainer Words to express it in, and yet no Man can so much as apprehend it by those Words; I don't see but all comes to this at last, there is something plainly, but very obscurely reveal'd about the Father, Son, and Holy Ghost.

Now, to make a Matter of such abstruse Speculation a Fundamental, upon which Eternal Salvation or Damnation is built, what is it but to read, as it were, a Neck-Verse at Baptism, and to terrify poor Unbelievers who hear of it, and, tho' they might be disposed to believe in the SON of GOD, (notwithstanding the Scandal of the Cross,) make 'em run away affrighted at a Doctrine, which must needs appear shocking enough to 'em, if it were only plac'd among the Δυσκόλαια, or high Attainments, which exercise the heroic Faith of stronger Christians? How much more, when they are told, *Whosoever does not believe it, shall without doubt perish everlastingly?* This must be a Stumbling-Block to any Candidate in the World.

WHAT is this but making the narrow Way narrower than it is; And almost, an inevitable Road to Death? And the strait Gate a meer Rack of the Understanding to many, at least, who have not their Spiritual Senses so well exercis'd as to discern so deep a Mystery? What is this but representing the Path of Life, like the Edge of an amazing Precipice, on each Side a dreadful Steep, and a Sea of Fire; when the strongest Head can scarce forbear growing giddy, and yet one false Step is into everlasting Perdition? Seriously, upon the Whole, is it not strange, any sober Christian should pawn his Soul upon

upon it, he is in the right, in such a difficult Point as this is; as he in Effect ventures to do, who says, it is a Fundamental? Is it not startling, to hear a Man say, *If it be not true, Jesus Christ must be the greatest Impostor that ever was? Or that He'll abandon his Interest in Him as a Saviour, if it be not so.* How well is it for such, that all manner of Sin and Blasphemy may be forgiven, except that against the HOLY GHOST! The LORD restrain such Libertine Tongues, and help Us all to speak with more Sobriety.

9. I WOULD entreat you to consider, *If it be indeed a Fundamental, a Mistake on your Side is as fatal as on theirs.* Whatever you say of the Unitarians, they have as much Reason to retort upon you. If you are jealous for the Honour of the SON; you must allow them to be as jealous for the Honour of the FATHER, who was never yet thought to be Inferiour to his Son, tho' he be deny'd to be any more than his Equal. Whatever Zeal, and Care, and Dread, and Regard is due to the Honour of the Second Person, no less, to be sure, must appear due to the First; especially when you consider, that that Text wherein the Son's Honour is most carefully and plentifully provided for, is enforc'd with this Reason; *viz.* He that honoureth not the Son, HONOURETH NOT THE FATHER, John v. 28. The Mistake, therefore, is at least equally Fatal. This one Thought, I am sure, would for ever keep me from being confident,

Do you indeed believe, your Salvation or Damnation depends upon the Truth of your Scheme? For your precious Soul's Sake, then, leave off Censuring and Judging of others before the Time; and work out your own Salvation with Fear and Trembling. Insolence is bad enough in all; but in you it must be intolerable. Is Eternal Salvation or Damnation a necessary Consequence of Truth or Error in this Matter? Then it behoves you, of all Persons on GOD's Earth, to take nothing upon Trust, to read and study on both Sides impartially, and pray earnestly that you be not deceiv'd, And here let me tell you, you ought to take special Heed, that Education, that strongest Bias of the Mind, does not mislead you. This was one of the

* Private

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

* *Private Thoughts* of that very good Bishop, I but now quoted. " In my looking out (says he) for the truest Religion, being conscious to myself how great an Ascendant Christianity hath over me beyond the rest, as being *that* whereunto I was born and baptiz'd, that which Supreme Authority has enjoind, and my Parents educated me in, that which every one I meet withal highly approves of, and which I myself have by long-continued Profession made almost *Natural* to me, I am resolved to be more *Jealous* and *Suspicious* of *This Religion* than of the rest, and be *Sure* not to entertain it any longer without being convinc'd by *Solid* and *Substantial* Arguments of the *Truth* and *Certainty* of it --- I shall therefore for a *Time* look upon myself as one *not at all* interested in any particular Religion whatsoever; *much less* in the *Christian Religion*; but only as one who desires in general to serve and obey him that made me, in a right Manner, &c. " He that reads it, must needs apply it.

AND, certainly, in Matters of *Eternal Life or Death*, if there is any manner of Difficulty in them; *Caution*, *Humility*, *Jealousy*, and *Impartiality* becomes us. I profess, I am amazed to hear Persons talk so extremely confident in this Matter, as if they were inspired, who, I am sure, if they are in the right, are to by meer Chance, and yet bolt it out with an Air of Triumph, *an Error here is worse than Immorality*. I must needs say, were I sure that the Doctrine of the *Trinity* was a *Fundamental Article*; and tho' I was warn'd from Heaven, that the *Unitarian* Scheme was false, and was so far help'd on in my Way to Truth; yet I verily think I shou'd not be able to lift up my Head till the Day of Judgment, whatever I did then: Horror would seize me --- it would not be in the Power of all the Promises to support my Spirits: For tho' I have as much Reason to be confident as another; yet the Thought that the whole Weight and Stress of a never-dying Soul (good LORD!) rested upon such a *Critical Point*,

would check my Elevations, whenever I would rejoice in the Hope of the Glory of GOD.

'Tis, methinks, as if the Government, to ballance the Encouragement for finding out the Longitude, had made it Death, if upon Examination and Tryal the Scheme fail'd. I fancy in that Case, if a hundred Men were going up to the House with their several Draughts; they would not appear like rigid Censors, or triumphant Bravadoes, but with a Modesty and Defe-
rence to each other, (knowing they were all liable to mistake,) suitable to their solemn Circumstances, who were to be judg'd for Life or Death, on their different Schemes, a few Hours after.

LET it be farther observ'd, if the True Scripture Do-
ctrine of the Trinity be a Fundamental; not only the Unitarians are lost, if they are wrong; but the Trini-
tarians themselves are in danger: For if their several Schemes fall to the Ground; the Trinitarian cannot presently triumph, as if the Matter was happily decided, and he was secure; for perhaps, neither the one, nor the other have hit it. If there be but one true, and that one be a Fundamental --- then look to yourselves all ye Disciples of Wallis, South, and Sherlock, &c. You that are for Eternal Generation, and you that are not; you that are for any kind of Subordination, whether Patero-pege-theotitarians, or Patero-pege-triadists, [Words too unweildy ever to do Mischief,] i. e. whether you own the Father to be the Fountain of the Deity, or the Fountain of the Trinity; or neither; how slight soever these Differences may be judg'd among yourselves, they are as fatal, and damning as the Error of the Unitarians themselves; as far as I can see; if the only true Scripture Doctrine be a Fundamental. Neither will the Name, Trinitarian, mend the Matter; for if each of these Schemes are subversive of the other, and if but ONE, whichsoever that is, can be the true Scrip-
ture one, and consequently the Fundamental; that Really, and not Nominally only, must be necessary to se-
cure Salvation; and therefore whatever contradicts THAT, as certainly Seals Damnation, as any Thing that is judg'd the widest from it. But, alas! are you not like Archers who make the gilded Circle the only Prize,
who

who *hiss* at the Rover who mist the *Butt*, and leap with Assurance, if you strike but the *White*; not considering, you all fare alike, but the happy Man whose Arrow struck the *Center*? In such a Case, a *Miss* is as bad as a *Mile*. What signifies it to say, you are a *Trinitarian*? *Hobbs* and *Spinoza* agreed, *there was one Only Independent, Self-existent, Eternal All in All, which they call'd GOD*; and yet their *Scheme* is no better, nor worse than flat *Atheism*.

LASTLY, If your *Scheme of the Trinity* be true, yea, and if you think it as *clearly reveal'd* as Any *Doctrine* in the *Bible*; still you ought not to make it *Necessary* to *Salvation*, unless it be there as *Clearly Said to be So*.

1. No Law can bind, that is not *promulg'd*; no more
2. can be *promulg'd*, than can be *understood*; so much therefore, and no more, can *immediately* bind. I am bound to study, and improve what I can; and in Proportion to the Discoveries I make, *more* becomes binding every Day than the other. Hence it follows, that what may be *necessary* to *Salvation* for one, may not be so to another, yea cannot to some others. *A sincere Obedience to all known Commands, and Belief of all Divine Truths as far as we know them, or can find them to be reveal'd, be this Knowledge more or less according to my Standing, Opportunity, and Capacity, is, I think, as much as can be requir'd by the GOD of the Christians, who is no Tyrannical Being.*

You, perhaps, believe the Change of the *seventh Day Sabbath* to that of the *first*, on which our LORD arose. I, perhaps, have also examin'd the Arguments on both sides, and yet think the *Seventh Day* is not abrogated. In such a Case, you are [as yet] bound to keep the *First Day*, and I am [as yet] bound to keep the *Seventh*, by the Regard we bear to the *same Authority*. We both own the Authority of the *Law*, and the *Lawgiver*; and *show* that we durst not dispense with it for Fear or Love of Men, in that we are *resolv'd* to keep each his own Way till we have better Information, lest we should offend *GOD*, whom we must obey rather than Man. The *Authority of the Law*, I say, is *own'd*. We *differ*, and that *unavoidably*, in the *Interpretation* of it; which shows, indeed, our *Infirmity*: We keep inflexibly

flexibly to the best Light we can get ; and that shows our Conscientiousness. And, pray, why can't we believe this of each other, and so manifest also our Charity?

In short, what is plain to one, is not to another ; nor indeed can be, till we all come into the World of Intellectual Light : What is reveal'd to one, therefore, is not reveal'd to another. GOD forelaw it must needs be so in this State of Imperfection ; and therefore did not annex Eternal Life or Death to every Thing, which is really imply'd in his Law, and may be clear and easy to some, tho' not to others ; and for that very Reason, because he knew it would not be so to others, and that there would be different Capacities, Ways of Thinking, Educations and Advantages, like so many several Classes, or Forms in his Divinity School, the Church.

If therefore your Doctrine of the Trinity be reveal'd in Scripture ; unless it be reveal'd also, that whosoever does not Explicitly believe it, shall Perish. (which is quite a different Thing ; thanks be to God!) you ought not to say so ; because you ought to be as sure of the Penalty as the Precept, before you assert it ; especially in such an awful Case as this is.

WHAT is it, then, that Scripture says, unless we believe, we shall certainly perish? For it is in vain to ask of zealous and angry MEN. * And he said unto them, go ye into all the World, and preach the GOSPEL to every Creature, he that believeth, and is baptiz'd, shall be saved ; but he that believeth not, shall be Damned. † If ye believe not that I am HE, ye shall die in your Sins.

What is meant by this Expression, I am HE, will be best known by other Places, only we may conclude, it was very well understood by the Jews, and that it was some eminent and well known Character, because it is left so indefinitely, as if every Body must know who HE was. ** The Woman saith unto him, I know that MESSIAS cometh, who is call'd CHRIST --- Jesus saith unto he, I who speak unto thee am HE. †† The Hgh Priest said unto him, I adjure Thee by the Living GOD, that Thou tell me, whether Thou be the CHRIST the SON

* Mark xvi 15, 16.

† John viii. 24.

** John iv. 25, 26

†† Matt. xxvi. 63, 64.

of GOD; * *Jesus saith unto him, thou hast said [right, I AM.]* † *I saw, and bare Record, that this is the SON of GOD?* ** *The Beginning of the Gospel of Jesus CHRIST, the SON of GOD?* †† *Therefore let all the House of Israel know assuredly, that GOD hath made that same Jesus whom ye have crucify'd, both LORD and CHRIST.*

p. 33. By the Word *He*, then is meant the *Messiah*, or *Christ*, the *Son of God*, who was sent to be the *Lord and Saviour of the World*; and except the *Jews* believ'd him to be so, they were told, they should die in their Sins. And if it be thought any Confirmation of it, after this, the *Assembly of Divines* interpret it so; That *I am He*, i. e. (say they) that *I am the Messiah*, and sole *Saviour of the World*.

p. 36. WEIL then, would it not be natural to conclude, if they did believe him to be the *Messias*, and sole *Lord and Saviour of the World*, they should live? and therefore, that our *Salvation* is secur'd to us upon our sincere Belief of *this*, and a *sincere Obedience* suitable to it? But GOD is so abundantly merciful, (foreseeing the Unmercifulness of Men,) as to give the Heirs of Glory more abundant Confirmation, in express, positive, and repeated Words. ** *This is the Word of Faith which we preach, that if thou shalt confess with thy Mouth the LORD Jesus, and shalt believe in thy Heart, [which will be seen by Obedience,] that GOD hath raised him from the Dead; [and so prov'd, he was the true Messiah, as he pretended;] thou shalt be saved.* ††† *Whosoever shall confess that Jesus is the SON of GOD, GOD dwelleth in him, and he in GOD: [I confess the Style of the Athanasian Creed to some may seem too different from this.]* *** *Whosoever believeth that Jesus is the CHRIST is born of GOD. Who is he that overcometh the World, but he that believeth that Jesus is the SON of GOD? He that believeth on the SON of GOD, hath the Witness in himself. || Hereby know ye the Spirit of GOD: Every Spirit that confesseth that Jesus CHRIST is Come in the Flesh, is of GOD. ||| These Things are written, that*

* Mark xiv. 62.

** Rem. x. 8, 9.

† I John iv. 2.

† John i. 34.

††† I John iv. 15.

|| I John xx. 31.

** Mark i. 1.

†† Acts ii. 36.

** Chap. v. 1, 5, 10.

ye might believe that *Jesus is the CHRIST the SON of GOD*, and that believing ye might have Life through his Name.

THIS, and no other than this, was the Confession of Nathanael; ** *Rabbi, thou art the SON of GOD, thou art the KING of Israel.* †† Of Martha. *Jesus said unto her, I am the Resurrection, and the Life; he that believeth in me, tho' he were dead, yet shall he live --- believest thou this? She said unto him, yes Sir; I believe that thou art the CHRIST the SON of GOD, and HE that was to come into the World.* THIS, and no other than this, was Peter's Confession in the Name of all the Disciples. *** *He saith unto them, but whom say ye that I am? And Peter answer'd, and said; thou art the CHRIST the SON of the Living GOD. Blessed art thou Simon Bar-Jonah, &c.* THIS, and no other than this, is the Faith into which the Eunuch was baptiz'd. † *I believe that Jesus Christ is the SON of GOD, and he baptiz'd him.*

UPON the Whole, be pleas'd to consider, whether there is not Reason to believe, a Man may be a good *Christian*, who cannot see in this Point as you do. If you are more grown and strong Christians, and are enlighten'd to behold the sublimest Mysteries of the Gospel; do not despise, nor judge your weak Brother. *All have not the Knowledge of Mysteries.* Take heed, *Knowledge* do not puff you up. It is *Charity* edifieth. Remember, there is a way of expressing your Love to your Saviour, without *beating your Fellow-Servants*, or otherwise bearing hard upon them. "A good Man (as Archbishop Tillotson says,) would not be a little out of Countenance to find himself in this [reeking hot] Temper, translated into the calm and peaceable Regions of the Blessed, where nothing but perfect Charity, and good Will reign for ever." Give me Leave to conclude this with a Quotation from Mr. Baxter, that celebrated Man among the Dissenters.

* "THE Lord Jesus (says that Reverend Divine) in Wisdom and Tender Mercy, establish'd a Law of

** John i. 49. †† John xi. 25, 26, 27.

*** Matth. xvi. 15, 16, 17.

† Acts viii. 37, 38. * Vid. *Directions for getting and keeping Spiritual Peace and Comfort*, p. 350, 351, &c. And Vol. II. of Mr. Baxter's Works, p. 896, 897.

p. 34.

“ Grace, and Rule of Life, pure and perfect, but simple
 “ and plain, laying the Condition of Man's Salvation
 “ more in the Honesty of the believing Heart, than in
 “ the Strength of Wit, or Subtily of a knowing Head.
 “ He compriz'd the Truths which were necessary to
 “ Salvation, in a narrow Room; so that the Christian
 “ Faith was a Matter of great Plainness and Simplicity.
 “ As long as Christians were such, and held to this,
 “ the Gospel rode in Triumph thro' the World, and
 “ an Omnipotency of the Spirit accompanied it, bearing
 “ down all before it. ---

“ THE Serpent envying this Happiness of the
 “ Church, hath no Way to undo us, but by drawing
 “ us from our Christian Simplicity. By the Occasion of
 “ Hereticks, Quarrels, and Errors, the Serpent steps in;
 “ and will needs be a Spirit of Zeal in the Church;
 “ and he will so over-do against Hereticks, that he per-
 “ suades them, they must enlarge their Creed, and add
 “ this Clause against one, and that against another;
 “ and all was but for the perfecting, and preserving the
 “ Christian Faith: And so he brings it to be a Matter
 “ of so much Wit to be a Christian, (as Erasmus com-
 “ plains,) that ordinary Heads were not able to reach
 “ it. He had got them, with a religious, zealous Cru-
 “ elty to their own and others Souls, to lay all their
 “ Salvation, and the Peace of the Church upon some
 “ Unsearchable Mysteries about the Trinity; which
 “ GOD either Never reveal'd, or never Clearly re-
 “ veal'd, or never laid so great a Stress upon; yet He
 “ [the Devil] persuades them that there was Scripture-
 “ Proof enough for these; only the Scripture spoke it
 “ but in the Premises, or in darker Terms; And they
 “ must but gather into their Creed the Consequences,
 “ and put it into plainer Expressions, which Hereticks
 “ might not so easily corrupt, pervert, or evade. Was
 “ not this Reverend Zeal? And was not the Devil
 “ seemingly now a Christian of the most judicious
 “ and forward Sort? But what got he at this one
 “ Game? (1.) He necessitated implicit Faith even in
 “ Fundamentals, when he had got Points beyond a
 “ vulgar Reach among Fundamentals. (2.) He ne-
 “ cessitated some living Judge to determine Funda-
 “ mentals quoad nos, tho' not in se; (the Soul of Popish
 “ Wicked-

p. 34.

p. 38.

" Wickedness;) that is, what it is in Sense, that the
 " People must take for Fundamentals. (3.) He got 3.
 " a standing Verdict against the Perfection and Suffici-
 " ency of Scripture, (and consequently against Christ,
 " his Spirit, his Apostles, and the Christian Faith,) A.
 " that it will not afford us so much as a Creed, or
 " System of Fundamentals, or Points absolutely neces-
 " sary to Salvation and Brotherly Communion, in fit
 " or tolerable Phrases; but we must mend the Lan-
 " guage at least. (4.) He open'd a Gap for Humane B.
 " Additions, at which he might afterwards bring in 5.
 " more at his Pleasure. (5.) He framed an Engine for
 " an infallible Division; and so tear in pieces the
 " Church, cast out all as Hereticks that could not
 " subscribe to His Additions, and necessitating Sepa-
 " ration by all Dissenters to the World's End, till the 6.
 " Devil's Engine be overthrown. (6.) And hereby
 " he lays a Ground-Work upon the Divisions of
 " Christians to bring Men in doubt of all Religion,
 " as not knowing which is the right. (7.) And he 7.
 " lays the Ground of certain Heart-Burnings, mutual
 " Hatreds, Contentions, Revilings and Enmity. Is not
 " here enough got at one Cast? Doth there need any
 " more to the Establishing of the Romish and Hellish
 " Darkness? Did not this one Act found the Seat of
 " Rome? Did not the Devil get more in his Gown C.
 " in a Day, than he could get by his Sword in 300
 " Years? And yet the Holy Ghost gave them full
 " Warning of this before-hand *. The Law of the
 " Lord is perfect †.

" THIS Plot the Serpent hath found so success-
 " ful, that he hath followed it on to this Day. He
 " hath made it the great Engine to get Rome on his
 " side, and to make them the great dividers of Christ's
 " Church. He made the Pope and the Council of
 " Trent believe, that when they had own'd the an-
 " cient Creed of the Church, they must put in as ma-
 " ny, or more, additional Articles of their own, and D.
 " anathematize all Gainlayers; and these Additions
 " must be the peculiar Mark of their Church as Ro-
 " mish; and then all that are not of that Church,

* 2 Cor. xi. 2, 3. Rom. xiv. 1. Psal. xix. 7. † Isa. viii. 20.

" i. e. that own not those superadded Points, are not
 " of the true Church of Christ, if they must be
 " Judges. Yea among ourselves hath the Devil used
 " successfully this Plot. What Confession of the purest
 " Church hath not something more than is in Scripture?
 " The most Modest mend the Phrase, and speak
 " plainer, and have somewhat of their own in it,
 " not excepting our own most reform'd Confession.
 " YEA, and where Modesty restrains Men from
 " putting all such Inventions and Explications in their
 " Creed, the Devil persuades Men, that they being
 " the Judgments of Godly Reverend Divines, (no
 " doubt to be reverenced, valued and heard) it is
 " almost as much as if it were in the Creed; and there-
 " fore, whoever dissents must be noted with a Black
 " Coal, and you must disgrace him, and avoid Com-
 " munion with him as a Heretick. Had it not been
 " for this one Plot, the Christian Faith had been kept
 " pure; Religion had been one; the Church had been
 " one; and the Hearts of Christians had been more
 " one, than they are. Had not the Devil turn'd
 " Orthodox, he had not made so many true Christians
 " Hereticks, as Epiphanius and Austin have enroll'd
 " in the Black List. Had not the Enemy of Truth
 " and Peace got into the Chair, and made so pathe-
 " tick an Oration, as to inflame the Minds of the
 " Lovers of Truth to be over zealous for it, and to
 " do so much, we might have had Truth and Peace
 " to this Day. Yea still, if he see any Man of Experi-
 " ence and Moderation stand up to reduce Men to the
 " ancient Simplicity; he presently seems the most
 " Zealous for Christ, and tells the Unexperient'd Lea-
 " ders of the Flocks, that it is in favour of some
 " Heresy that such a Man speaks; He is plotting a
 " carnal Syncretism, and attempting the Reconcile-
 " ment of Christ and Belial; He is tainted with Popery
 " or Socinianism, Arminianism or Calvinism, or whate-
 " ver may make him odious with those he speaks to.
 " Oh, what the Devil has got by over-doing!

2. I SHALL now beg leave, in the Simplicity of my Heart,
 to address myself to the Unitarians. I call you so,
 as you are call'd, for Distinction sake. But yet I call
 both

both you, and the Trinitarians ^{||}, my Brethren, viz. Christian Brethren, upon the Account of † our Agreement in worshipping the One God, through the One Mediatour Jesus Christ, his only Son our Lord, in Hopes of Acceptance and eternal Life by, and through, him promis'd to the obedient.

THE Character you industriously aim at, and upon all Occasions recommend, is, That of Reasonable Creatures, impartial Examiners, unbigotted Protestants, Catholick and charitable Christians; willing to hear and soberly to consider any thing that shall be offer'd to you in the Spirit of Meekness, Simplicity, and Good Will; let it come from what Quarter it will, &c. Such of you as do indeed bear this glorious Character, I am sure, will not call any thing Cant, because it is sober and serious; nor will your Principles allow you to regard it the less, because it is plain, and what you could not but know before; since one thing, which you have upon Occasion remark'd as the Failing of your Adversaries, and which you may be pleas'd to observe as the too common Failing of us all, is Want of Consideration.

THE foregoing Hints of Advice are such as I hope, you will not think yourselves altogether unconcerned in. Passion, Misrepresentation, Implicite Faith, Censoriousness, ungovern'd Zeal, hard Speeches, Impertinences, Pride, Partiality, Vehemence, &c. are not, however Men are naturally apt to flatter themselves, confin'd all to one Side; and therefore, I hope, it will not be thought an unjust Imputation, if I intreat you, as you have read over the foregoing Pages once for your Adversaries, to be so kind as to read 'em over once more for yourselves, and lay your Hands upon your Breasts, and try if you can say with a good Conscience, they do not touch you, let those look to it whom it concerns. I shall be glad, if you can; but give me leave to say, We are all apt to be too partial to ourselves. But if you do not partake of an equal Share of that Imperfection, with your fellow Mortals; then

|| Page 7. † Pag. 5, 6. and Vid. a late Pamphlet entitled, An Essay to prove that Christians are agreed in the Supreme Object of Worship, and may join together in Worshipping the One God according to the Scriptures.

to be sure, you will not be angry, after you have read the following Cautions.

1. Take heed of inferring the Truth of your Cause from the Opposition it meets with, or the Sufferings you meet with for it.

PERHAPS, this may appear ridiculous Advice; for no Man can be supposed to expose himself in a Way that is every where spoken against, unless he was antecedently convinced of the Truth of it. That Man's Head must be oddly turn'd indeed, that is likely to be profelyted to any Opinion by the mere Charms of Infamy and Reproach. And yet for all that, I believe, it will appear upon examining the more inward Folds of the Heart, that Infamy and Reproach themselves, tho' not mere Infamy and Reproach, have 'ere now been alluring and attractive in a religious Cause. And these together with other and better, or perhaps no better Motives, such as being look'd upon as Confessours, and assuming the Air of Martyrs and Christian Heroes, &c. may draw Men in to suffer with Affectation and Vanity. Tho', I confess, it would be the sharpest Tryal of cruel Mocking, that could be put upon a Man, to charge him with it, when Conscience, Sincerity, Love to Truth, and Fear of God, are much more likely, and more powerful Motives; yea it would be barbarous to insinuate it by Way of Accusation, without some special Reasons to warrant it, from the manifest Views, Language, or Behaviour of the Sufferer; yea, I would not offer the Hint, tho' but by Way of Caution, to any single Man, without great Caution in doing it, lest it should be adding Vinegar to his Gall. It is enough to put Men in Mind, how treacherous our Hearts are, and how apt By-Ends and Falle Motives are to insinuate themselves into the noblest Breasts, and be, at least, as an Alloy in the greatest Acts of Mortification, and Self-denial. Now, I hope, I may proceed and say, It is not to be wonder'd at, if many disinterested Persons, of the more generous Make, are inclined to have favourable Thoughts of the Oppressed Party, and disposed to hearken to what they can say, (and Sufferings

Sufferings will make any Man Eloquent, with that kind of laudable Partiality with which Pity and Humanity make us apt to hear religious Plaintiffs open their Cause. And it is not from Malice or Ill Nature; but from a resolved Principle of Impartiality, and speaking as Things appear to me, that I add, Where Tenderness and Generosity work strong in a raw and unexperienced Mind, it is apt to make the same Impression in Matters of Religion, as Mendicants and Lazars give *one*, who was never in Town before. And if once such a Party gains Pity, you know, with what Advantage they may urge their Arguments to those, whose Tempers are so dissolv'd, and susceptible.

I CAN easily conceive how, Persons may rail to themselves a Flattery from the Revilings, as well as from the Praises, of others. When the Man thinks, his Cause is the Cause of God, he must think Revilings an Honour, in which he is bid to *rejoyce*, and be exceeding glad; so that, Here is need of the same Caution, and watch over the Soul, as in Cases of worldly Prosperity, viz. *That the Heart be not lifted up with Pride, and the Man don't grow insolent in his Honour*. How common is it to see Men of all Perswasions, under Sufferings, tinged with Enthusiasm? which makes their Confidence and Assurance grow, in proportion to the hard Speeches, or Mockings, or ill Treatment they meet with. Not because they have more Reasons, and Evidence than they had at *first*, but because they have suffer'd more for it, and by that means are insensibly led away from the intrinsic Merits of the Cause, to the Expences they have been at to maintain it; as a weak and deformed Child, may be particularly endear'd to the fond Mother, from the very Pains and Troubles she has had with it: Whereas, in Truth, a Cause is not the better or the worse for being oppressed, or established; and ought not to be judged of by the Honours, or Sufferings of those, who espouse it; but by the Reasons and Evidences which appear to support it, abstract from those fallacious Lights or Shades that are thrown upon it, and apt to discolour and misrepresent it to the Eyes, and Imaginations of

the many, who are more inclined to judge by Passion than Reason.

2. ALLOW others Liberty to judge for themselves, as well as you. I know you'll say, this is what you want after, that every one should be unmolested in the Exercise of his Protestant Liberty, and that you desire no more. If so, it is very well; and if so, can you justly blame the Trinitarians, for taking as much Pains to establish that which they judge to be true, in the Minds of others, as you do to inculcate that which you think so? If they think Creeds, larger and lesser Catechisms, long Systems, or short Summaries of Faith, let it be the Nicene Creed, or the Athanasian, (as they call it,) or a new modern One (if they please); if they think, I say, this the best Way to preserve, and propagate the Christian Faith; you ought not to be piqued at it, provided only they do not impose it, or lay, or do any Thing to the Prejudice of the Interest and Usefulness of those who are of another Mind. Yea further, suppose they should think it their Duty to warn their Flocks, to beware of the Unitarians, to read their Books with Caution, Suspicion, and Care, to hold fast the Form of Sound Words, &c.: this also, I conceive, is no more than you yourselves may think but just to do on your Side: and if so, you cannot blame it in them; and you ought not to impute it to Pride, Laziness, Popularity, Obstinacy, &c.: if they do not find themselves struck, convinc'd, and enlighten'd by and by, upon reading, or hearing your strongest Arguments. No Man loves to have even Truth itself cramm'd down his Throat, and, for my Part, I hate the Style that looks like it, wherever I meet with it.

3. Do not flatter yourselves with imaginary Success, in presumption it is the Cause of God you are engaged in. Remember the Fate of the poor French Protestants. Take heed of Enthusiasm. Let every Man mind his own Trade and Business, and not neglect his Office, or his Counter, to set up for a Reformer; and almost gape for Miracles to testify his Mission, or his Doctrine, or to punish the Insolence and Wickedness, the Hypocrisy and Insincerity of his Adversaries.
For

N. 39.

N. 39, 40

N. 41,
13

Apprentice
N. 44

For *such*, and all other, *Vices* there is a Day appointed to call 'em over: But, alas!—GOD is not so much interested in *Party-Matters* as Men imagine. The most substantial and valuable Truths may lie on both *Sides*; and as long as they are preserv'd, God is not bound to interpose to adjust subordinate Deductions and Inferences, but Men to moderate and agree about 'em, if they cannot in them: So that Truth (as valuable as it is, and how confident soever you may be of its Success) may *rise and fall, sink and swim, be blessed and cursed, in Fashion and out of Fashion, Christened and Excommunicated*, a thousand times more yet, as far as you know, before the Millennium will relieve you, if you expect any thing that Way.

4. As you plead for Charity so much, let me tell you, it will be expected, that you of all Men be the brightest Examples of it: Else you will but tempt your Adversaries to say, It is but Artifice and Pageantry; but a subtile Stratagem to conciliate the Charity of others, which you are sensible you want, that you cry it up so eagerly.

BE as ready to give all the Allowances for the Conduct of others towards you, as you plead for *from* others. You know very well, (as Who does not?) how to recommend such a Temper of Mind in very *charming Airs*, as the Beauty of Holiness, and Life of Religion, and End of the Gospel, &c.: when you are making your *Apologies*: Keep up the same Idea of it when you converse with a Trinitarian. Permit me here to point out some Characters of that God-like Vertue, which your present Circumstances, perhaps, now particularly call upon you to imitate. † (1.) One Character of Charity is, that *It suffers long*. You'll see by this, if you aggravate the unkind Treatment of your Brethren, (Men subject to like Passions with others;) if you presently throw upon 'em the odious Names of Persecutors and Papists; if you represent 'em as bloody, butcherly and cruel, upon every Overflow of Zeal; if you rank 'em with Cut-Throats and Russians, who want only a Law to sacrifice you, upon every hasty Expression, or indiscreet Action; If you thus aggravate real Sufferings, and call yourselves Martyrs and Confessors, and by consequence

your Opponents Murderers and Barbarians, upon every unjustifiable Transport; all this is contrary to this first Character of that very Charity which you are so justly zealous for. If you have just Grounds to complain of any that upon the Account of your Principles they make it their Business to slander, backbite, and ruin you in your Name and Interest; if you are mark'd out as Men not fit to be convers'd with, yea, not fit to live; let such as do it, bear (if they are able to bear) their own Guilt. — But, (2.) Be pleas'd to remember, that another Property of Charity is, that it vaunteth not itself: is not easily puffed up. It does not swell and strut, and look upon all those as Fools, Ignorant, and Blind, who profess they can see nothing in your Reasonings. It will not suffer you to think em, for that Reason, Children in Knowledge and Understanding, as if they scarce knew their right Hand from their left, or could not tell three. If their Reasons appear childish, quibbling and trifling, &c. only think with yourselves, just so mine appear to them. (3.) Another Characteristick of Charity is, that It is not easily provoked; and endureth all things. To indulge, therefore, a hot, passionate, boiling Temper; to catch at every Word that may bear an ill Sense; or to take Notice of every one that is intended in an ill Sense; much more rendring Revilings for Revilings; is breaking in upon the calm, affable, courteous, and (if I may say it) good-natur'd Grace. (4.) Another excellent Quality of it is, It thinketh no Evil. It abhors the Thought of Revenge, and Retaliation of Injuries, tho' ever so frequently repeated: Nor does it so much as entertain an ill Opinion, without, or in a Degree beyond, Necessity, arising from clear Evidence upon strict and impartial Enquiry. 5. It covereth all things; viz. a Multitude of Faults; chules both in Thought and Discourse to make the best, rather than the worst, even of a bad Matter. Finally, It hopeth and believeth all Things. By this Law of Love you are obliged to put the best Construction upon dubious Words and Actions; not only to accept, but to study and think of all the reasonable and probable Circumstances and

* *κατα σίγη*, which we translate beareth all things, 1 Cor. xiii. 7.

Motives, with which even an unjustifiable Action may be attended; which, one may hope, may soften it in the Eyes of a merciful God, who remembers we are but Dust. And be pleas'd to consider, you are not driven to such Straits, with respect to your Brethren. Are not their Motives obvious, and strong? Is it not the Cause of their Redeemer they are jealous for? Must not every one of your Arguments appear to them, as so many Stabs at the Heart of their Lord and their God? Think, what Convulsions it must throw a pious Soul into, whose Heart pants with Desire, whose Bosom glows with burning Love to his dearest condescending Saviour; to hear this his Lord, his Life, his Love, his All, dishonour'd, degraded, dethroned, (for so it must appear to them, whatever they think of you who intend no such thing,) and the Occasion of the Injury taken from those very Topicks, which ought to endear him to us for ever; viz. His very Humility and Incarnation.

LET this be a little soberly consider'd; suppose it to be your own Case, and then judge, if the Apprehension of such an Infinite Wrong done to the only Lord God, your Lord Jesus Christ, (for so they take it,) might not put you into an Agony of Zeal and Jealousy for your Redeemer's Honour? Whether you might not be apt to think, it even merited a Claim to the most extensive Rules of Charity, (if your Conduct shou'd need it,) in such a tender Point, where your Love and Jealousy might well enough be suppos'd to transport you, and cause you to over-do.

I DO not offer this to justify any unchristian Treatment, or to persuade you to hold your Cheek to the Smiter, to be like Stoicks while Bigots lash on, and to be afraid, or ashamed to speak in your own Defence, or show them in a Christian Way, (which will not allow of rendering Evil for Evil,) the Unrighteousness of it; but only to put you in mind of giving all the Allowances to which you see Charity directs you. Saul, that flaming Tory, who without regard to Sex, or Civility, hall'd Men and Women to Prison, making Havock of the Saints, and breathing Fury and Slaughter wherever he came --- even He obtain'd Mercy, because he did it Ignorantly, &c.

5. I CANNOT *but think it indefensible to charge the* Trinitarians *with* Polytheism, *or worshipping more Gods than one.* You cannot but know, they abhor the Thoughts of it, as much as you. And if Worship be an Act of the Mind; they can't worship more or less than 'tis their Design to worship. Now their Design is to worship the One only Living and True GOD, and no other than this One only Living and True GOD; tho' they think *He* has three distinct Ways of subsisting, which Subsistences, for want of a better Word, they are forc'd to call Persons. Indeed, according to you, and the common Use of that Word in other Cases, three distinct Persons are three distinct Beings; and, therefore, so considering Father, Son, and Spirit, thou'd you pay equal Homage to them, this would be directing your Worship to so many GODS. But so long as they believe, and teach, that there is but One only Living and True GOD, and that the three Persons in the Godhead are the same in Substance; you must conclude, that by Persons they mean One and the same Being, tho' under different Respects and Considerations.

It is disingenuous and unfair, to charge any one with those Consequences of his Opinion which he himself disowns. The Soul of a Trinitarian (which only can be guilty of Polytheism,) is as free from it, as *that of an Unitarian*. I don't deny, but it is just to charge the Consequences on the Principles, but don't charge 'em on the Persons; because nothing is more common, than for Persons to maintain a Principle, and *not see*, yea and *abhor* the necessary and certain Consequences of it. You may therefore tell these People why you think, that whereas 'tis their profess'd Principle, that three distinct Persons equal in Power and Glory, ought to have the highest Veneration and Worship paid them; the true and necessary Consequence of it is, that we ought thus to acknowledge three Supreme first Causes, or three Gods. But you must not charge them with this Consequence, which they see not. You can't justly say to 'em, *You do, therefore, worship three Gods.* For they are *not* so, either in your Judgment, or theirs; they neither own it, nor believe it; and therefore how can they be charg'd with it; unless Worship can be without Design, or beyond it?

THE Case is much like this, *viz.* Suppose a simple Country-fellow had got it into his Head, that King George, and his Royal Highness the Prince of *Wales*, were one and the same Man; and talk'd of them, and for them, as his only Lawful and Rightful *King* and *Sovereign*, in Oppolition to all *Pretenders* whatsoever; he might perhaps be thought a little disorder'd in his Mind; but could any one say, he was a *Traitor*? that he own'd more *Kings* than *one*? or submitted to any Sovereign but *King George*?

6. I ADVISE you by no means to deny any of your Principles, this being inconsistent with Sincerity, and the generous Regard every Man owes to Truth.

7. Take heed of laying too great a Stress upon Notions, and too little on solid Piety. Truth is valuable only for Practice. I would not have any one think this Piece of Advice less valuable, or necessary, than the foregoing Rules; tho' I say less upon it; for, on the contrary, without this I think it is impossible to practise the rest; and from the Neglect of this come Wars and Contentions, Heresies and Schisms, and almost every evil Work. General Precepts we must be careful to apply to our particular Conduct. Every one's Conscience will be so faithful to him, as to tell him best, when he transgresses, if he will be so sincere as to consult it.

LASTLY. Take heed, while you are jealous for the Honour of the Father, you do not grow cold and indifferent about the Honour of the Son. Beware of considering the Father, and the Son, as two Rivals or Competitors; as two Heads of a Party, or opposite or distinct Independent Interests.

ALL Men must honour the Son, even as they honour the Father; and he that does not honour the Son, does not honour the Father. If this be not so understood as to include in it all Respects, and a full Equality of Honour, it must however be understood in a political Sense, *viz.* Even as the Jews honour'd the Father, as the sole Monarch, King and Judge of the Universe; so now the Son must be own'd, honour'd, and submitted to, as sole Regent, into whose Hands the Father hath committed all Rule, Authority, Judgment and Power, till the End of the Mediatorial Kingdom, which will not be till after the Day of Judgment, &c. So that he

that

that does not honour him and obey him as such, (which the Father only was before,) does not honour the Father, but is a Rebel to his Imperial Dignity, in refusing the King He hath set upon the holy Hill of Zion. All this is purely on your own Principles; and therefore you have as much reason to be jealous of the Son's Honour, as of the Father's; for what is done against his Son, he will take as done against Himself.

BUT then, the infinite Obligations he hath lain us under! the real amazing Condescension! the unparalleled Sufferings! the unexpressible Conflicts with Men, and Devils! the Sorrows, Labours, and Travels, the Sweat, the Struggles, the Terrours, and unconceivable Agonies of Soul, he sustain'd, in his Life, in the Garden, and on the Cross, (especially in that dreadful Hour, wherein He cried out, My God, my God, why hast thou forsaken me?) before he could arrive at that triumphant Shout for the Victory, It is finished! Beside what he did and suffered, to fulfill all Righteousness, and to redeem us to God — All this must make every pious Soul dread the Thought of eclipsing his Honour: HIS Honour, to whom we owe Ten Thousand Lives, if we had 'em; and all would be but a poor Acknowledgment of his glorious, boundless, meritorious Grace.

ONE who has any Christian Sense of what He owes to the Saviour of his Soul, can never dare to utter that worthy Name, Our Blessed Saviour, with an Air of Levity and Irreverence, somewhat like that, with which Protestants are apt to say, The Blessed Virgin.

IN a Word, Let us remember he is an unworthy Pretender to the Christian Name, who is not jealous for his Redeemer's Glory; who would not sacrifice Lusts, Interest, Reputation and Life for his Honour; who would not part with Father, Mother, Wife or Friend, Houses, Lands, Possessions, and all temporal Hopes and Enjoyments, rather than deny or despise him, disobey or slight him, betray, neglect or undermine his Interest: In fine, Whosoever does not love the Lord Jesus, let him be Anathema.

F I N I S.

E R R A T A.

Page 6. l. 17. for since r. viz. p. 11. l. 12. for is r. are. p. 22. Note l. 6. 7. r. credunt. p. 39. l. 29. r. 30. l. 36. r. Concerns.

